A BRIFE AND FAYTH full declaration of the true fayth of Christ, made by certeyne men suspected of heresye in these articles folowyng.

1. Thessalonians. v. 19 20 21.

V. 19 Quenche not the spirite, despise
20 not the prophecyynges, but
21 proue all thynges, and
kepe that, that
is good.

Esaye. v. 20

Wo be vnto them that call
good euyll, and euyl good,
whyche make darke-
nesse lyght, and
light darke-
nesse.

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Anno. M. D. xlvii.
Per me I. B.

The Prologe.

Eph.45. SEynge that saynte Paule sayeth to the Ephesiãs iiii. that there is but one fayth or beliefe, so may euery christen man hertely morne, when he seeth that so manye and diuers faythes are founde, amonge them that boste them selues to be christen men. Also that the one dreadfully sclaundereth and with great tyranny persecuteth the other, and that wythout indifferencie. But also the lorde Jesu Christe hath sayed: that in the last dayes shall be many offended, and the one shall betraye the other, and the one hate the other. And that many false prophetes and false christen shal aryse and seduce many. For thys cause is it very necessary that euery christen man faythfully crye vnto God wyth continual prayer, that he wyl gyue hym a stedfast beliefe, and wyl kepe hym in the ryghte waye, that he do not go into croked wayes, through the gyle or disceyt of false hypocrysye of the false christen or prophetes. And God wyll doubtlesse kepe his electe from Sathan & his ministers, although the tyme be neuer so perylous, or neuer so many dampnable sectes be broughte forth, yea althoughe the darkenesse shoulde couer whole Egypte, yet shall God neuertheles let his face lighten ouer all trewe Israelites, so that they shall knowe his wayes vpon the earth, and his saluacion amonge the heathen. And although Himeneus and Philetus do turne from the ryghte waye, neuerthelesse the sure grounde of God standeth euer faste, and hath thys seale, that God knoweth them that are his. For we know wel that God (howe be it) that he out of his vnmeasurable mercye & grace, yea out of the vnexpressable loue of his fatherly hert, defendeth

Mat.24

Psal.67.12.

2.Tim.2.17.

2.Tim.2.19:

his

his childre frō al euyl, yet neuertheleſſe wyl he
be prayed vnto of them as we haue many en-
ſamples therof in ſcrypture, how that the ho-
ly men in theyr trybulation or angwyſhe haue psal.50.15
called vnto god, and haue ben herd and holpen
of hym. And ſeyng then that the ryght chriſten
euer for theyr beliefes ſake greuouſly are trou-
bled, yea as golde and ſyluer in the fyre bothe 1.pet.4.12.
with bodely troble and fals doctryne vnder-
ſought and proued: it is therfore very neceſſa-
rye that we praye the lorde with all dilygence
for a ryght vnderſtādyng of his godly worde,
and for a ſure vnmouable fayth for euermor.
Alſo it is not vnneceſſarye þ they beare theyr
belefe, conteyned in wrytynge alwayes about
them, and dayly rede it, partly to the exhorting
and conforting of them in all perſecution and
tribulations, which may come vnto them by
goddes worde. Partly agayne for a defence a-
gaynſte all antechryſtes ſpyrytes, whyche al-
wayes iudge the fayth of the rightiouſe, how
ehryſtenly ſo euer it be, and how many feſte ſo
euer it agreeth with all godly ſcrypture, for an
herelye, yea for a deuelyſhe doctryne and gyle
ſhal it be compted. Sap.ii. Lor.vi. And of this
ſo doynge, no man ſhall merueyle, ſeynge, that
all ſayntes haue ben taken for tranſgreſſours
or ſeducers, of this euill blynde worlde. Yea
Jeſus Chriſte him ſelfe though he be the euer
laſtynge truth (John.xiiii.) was taken of vn-
wyſe Scribes and Phariſes, for a begyler of
the people. Jhan.vii. yea for a mad man, and a Joh.7.12.20.
man poſſeſſyd with the deuyl, o lorde what a
blaſphemye. And his doctryne was not taken
of them as goddes worde, but as a diſſeuable
ſeducynge, not as breade of lyfe, nor as a medi

eine for the soule, but compted as a poyson or venym of the wycked serpent.

x Mat. 10. 24 25. Joh. 13. 16. & 15. 20. Seynge then that the Lorde dyd suffer, reason it is for the seruaunte to suffer also. And all that, that is come vpon the lorde, that muste (as trewlye as Goddes worde is) ouercome the seruaunt also.

Here vpon maye euerye seruaunt or disciple of Iesu Christe prepare hym for he must be readye, to suffer all confusion, sclaunder, and tribulation for hys Lorde and maysters sake.

We therfore perceyuynge thys, wyll not be moued wyth the sclaunder of the wycked people, the whyche sclaunder oure fayth for heresy, and yet many of them knowe not what we beleue, but as they here of oure aduersaryes, and therafter do they iudge vs. Notwithstandynge though we do not regarde theyr sclaunder, yet neuertheleſſe wyll we (so farre as it is possible) mete them, & wryte (through the grace of God) oure fayth: byeause that euerye man maye reade it, and then may they wyth vnderstanding and with christen charitie iudge.

The which we, both of al good diligent readers, and also of oure aduersaryes frendely desyre, and meekely pray.

¶ Here endeth the Prologe.

The artycles of the chrysten fayth.

I Beleue in God the father almighty, maker of heauē & earth. And in Jesu Christ hys onely sonne oure Lorde, whyche was conceyued by the holye goost, and borne of Marye the virgyn. He suffered vnder Poncius Pylate, he was crucifyed, dead and buryed. He descended to hell, and rose the thyrde daye from death. He ascended to the heauens, and sytteth on the ryght hande of God the father almyghty. And frō thens shal he come to iudge the quicke and dead. I beleue in the holy goost the holy churche catholyke, to be a congregacion of sayntes, to haue remission of synnes, the resurrection of the flesche, and the euerlastynge lyfe.

☞ At the fyrst we beleue in one God. Deut. vi. & father of our lorde Jesus Christ. ii. Cor. i. the whyche is the Lorde of heauen and earth. Luke. xi. and creatour of al creatures. Hebr. i. Yea he is father of vs all. Ephe. iiii. the which hath elected vs to be his childrē through Jesu Christe. Ephe. i. And therfore shall we hym all onely worshyp, & besyde hym none other gods. Deut. vi. Also we shall feare him as an almighty god. Psal. xxxiiii. and as a mercyfull father we shal loue him wyth al oure hertes, with all our soule, and wyth al our power and mynde. Mat. xxii. and vpon him muste stande all oure hope. Ecclē. vii. For he is the father of lyghte. Jacob. i. of the whyche all mankynde lyueth, Actu. xvii. both bodelye goodes Prouerbes. x. euerlastynge saluacion. Psalm. xxxviii. Togyther wyth al perfyte gyftes come and descended. Jacob. i. 17.

☞ Forthermore we beleue in Jesu Christe, the sōne of the lyuing god our lorde. i. Cor. viii

mar. 16. 16. Joh. 6. 69

J. iii. The

The whiche is the very bryghtnesse of his fathers glorye, and the verye ymage of his substaunce. Hebre.i. Yea he is the onely begotten sonne of the father. John.i. Come forth out of the mouth of the moste hyghest God. Eccles.i. xxiii. fyrst borne before all creatures. Collos.i.15. Thorowe the whiche all thynges are created. Heb.i. In whom we haue redempcion, namely remission of synnes thorow his bloude. Col.i.14. wyth the whyche he hath washed vs. Apoc.i. and hath also reconciled vs agayne to hys moste holy and glorious father. Ephes.ii. that were afore enemyes to God. Roma.v.

Heb.9.14

×Gen.1.26.27.&9. 6.1.Cor.11.7.Col.3.10

For after the tyme that god had made man after his ymage and similitude, he set hym into Paradise, that he shoulde eate of al the frutes of the garden of pleasure, exceptynge hym the tre of knowledge of good & euyll. Gene.ii.17. But man hath disobeyed the Lorde his God, and transgressed his commaūdement. Gen.iii.6-7. Thorowe the whyche disobedience and transgression of the godlye commaundement, death and curse is come ouer all mankynde. Rom.v.12. And when there was no helpe nor comfort for man, wherby he myghte haue bene redemed or delyuered out of Sathans power. Then had God the merciful father pitie vpon mankinde and promised thē a lead namely Jesus Christ, his onelye begotten sonne, the whiche shoulde treade vpon the head of the serpent, and ouercome the deuyll, and restore thē to lyfe agayne. Gene.iii. And lyke wyse as god is ryghtuous in al his wayes, and holye in all his workes. Psal.cxlv. And trew in al his wordes. Psal.lxiv. so hath he kepte all his promyses truely. And as the tyme was fulfylled. Gala.iiii. God let

Joh.3.16.

Gen.3.15.

his

hys worde descende into the wombe of the vyrgyn Marye, and by the workynge of the holy gooste be came fleshe: as John wytnesseth saiyng: The word became flesh & dweltamonge vs, & we saw his glory, as the glory of the onely begottē sonne of the father ful of grace and verite John .i. Also thys onely begotten sone of god by the powre of the holy ghoste became man and is become lyke vnto vs in all thinges except synne Hebre .ii. He hath suffered death for our sake. Esay .lvi. and hath taken awaye Sathans powre, and restored lyfe in agyne .i. Timot .vi. yea he is made vnto vs wysdome and ryghtwysnes, sanctyfyenge and redemption .i. Cor .i. And lykewyse as he dyed for our synnes. Hebre .ii. so is he rysen agayn through the powre of his father Roma .vi. for our righ tuousnes Roma .iiii. And as he oftentymes shewed hym felfe after his resurreccyon, vnto his dyscyples Acti .i. so is he ascended into heauen in thyr presence. Luke .xxiiii. And sytteth at the right hande of the almighty father. Ro. viii. Aboue all rule, and myght, and dominion and aboue all that maye be named, not onely in thys world, but also in the world to come Cphesi .i. And hath subdewed all thynges vnder hys fete. Hebre .ii. in summa, he is alorde aboue all lordes, and a kyng aboue all kynges. Apo .xix. yea he is an almighty god with his father. Apo .xxii. John .x. And neuerthelesse he is also our onely aduocate and mediator .i. John .ii. Tymo .ii. our onely hye priest. Hebre .v. the sacrifyce that he hath done for our synnes, abydeth of valure for euermore. Hebre .x. 10 [illegible]

☞ Forthermore likewyse as Christ our lord is ascended vp into heauen, so shall he come a-

Heb 4.15. 1 Joh 3.5. Isa 53.9. 1 Pet 2.22. 2 Tim 1.10. 1 Cor 1.30. Act 1.3-9.11. Ag 3.21. Rom 8.34. Heb 5.5-6.7.

gayne from heauen Act.i. wyth the dominion
Mat.25.31.32 of his father & with the angels. Mat.xxv. for
to gyue euery man rewarde after his workes,
Act.10.42 yea for to iuge ye quicke & dead. Act.x. Tim.iiii.1.
☞ We beleue also in the holy gost god with
the father & the sōne, which holy goste is a tea-
cher of all chrysten. Joh.xiiii. and he doth cloth
them with his gyftes, and giueth euery one the
measure of feyth after his owne wyll. i. Corin
1 Cor.12.45-89. xii. and kepeth them vnmouable in one fayth,
for he is a ruler of the christian congregacyon
Acti.xx. He is also the anoyntement. i. John.ii.20.
wherwith all christē are anoynted, and of that
behalfe are called the anoynted of the lorde.
x2 Cor.1.22.&5.5. Psal.~~ciiii~~.105.1
Eph.1.13.14.&4.30. ☞ So is this holy gost geuē vnto the christē
as an erneste of theyr inherytaunce to theyr re
dempcyon, and they agayne be his owne to the
prayse of his glorye Ephesi.i. In summa it is
impossible without this holy ghoste to knowe
god ryghtly. i. Cor.~~ii~~. or with all the hole herte
Rom.10.9.10 to beleue vpon him. ~~i. Corin.xii.~~ or to call vpon
Gal.4.6. him as a father. Roma.viii. And therfore doth
god poure this his holy ghoste vpon his chil
dren, wherby thei may rightly knowe him, and
ryghtly beleue in hym, and as a ryght father
call vpon hym. Gala.iiii.6.
☞ This is our belefe to the father sōne and
holy ghoste, which thre we knowledge to be
one god. Deut.vi. whose seate is the heauen,
and the erth is a benche of his fete. Esay ~~xlvi~~.66.1.
yea the which is an euerlastynge. ii. Mach.i.
an almyghty. Psal.cxv. a ryhgteuouse. Psal.ii. &4.1
Psal.145.8 and a mercyfull god. Psal.cxlv. The which
Mat.4.10. alone wylbe worshypped and serued. Deu.vi.13.&10.
For he can alone helpe vs. Esaye.xliii. whyche 20

he

of the christen fayth.

he doth for his names sake & not for oure rygh tuousenes sake Esay.xliii.

☞ Forthermore as we haue said that al they that do beleue are ioyned togyther, & through the holy goost knitte in vnitie, so is there a christen church, the which is buylded of lyuing stones.i.Pet.ii. which church is the house of god. Heb.iii. & the house of god is the congregacion of God.i.Timot.iii. and the congregacyon of God is the bodye of Christ. Ephesians.i. And seynge that al right christians are one bodye.i. Cor.x. in the which they al through one spirite are baptised.i.Cor.xii. So muste there be a cōmunion of sayntes, namely that al sayntes or true beleuers are also ioyned togyther in vnitie, as the membres of one body. Rom.xii. And in this cōmuniō of saintes is remission of sinnes, & that wout it is no sinne forgiuē, nor any hope of saluacion. Ephe.ii. yea like as it is vnpossible ẏ a mēbre cā lyue that is not in the body, so is it possible ẏ any man may lyue in hys soule, & cā be releaced out of death by remissiō of synne, the which is not a mēbre of the body of Christ. For Christ hath recōciled vs al vnto god his father in one bodye. Ephe.ii. And therfore must al they stāde in variaūce ẏ are no mēbres of this body, of ẏ which Christ is ẏ head. Eph.i. to the which he giueth saluaciō. Eph.v.

☞ Now must we also knowe that howe be it that God alwayes forgyueth synnes. Esay xliii. yet hath Christ giuen vnto his congregacion power to bynde and to lowse which shall not be vnderstāde after the antichrist doctrine the byshoppe of Rome hath power to remitte synnes, but the christen congregacion whose heade is Christe, and not the Romyshe Antechrist,

Mat.16.19. & 18.18. Joh.20.23.

christ, and is rewled of the holy gooste and not of the fornicatyshe spirite of the Prophetysse Jesabell. Thys congregacion I saye hath power to bynde & lowse (that is to saye) all what she byndeth other lowseth is done by the power of oure Lorde Jesu Christe .i. Cor. v. and thorow the holy goste, as a rewler of the christen congregacion. Actu. xx. so is there in the christen congregacion remission of synnes.

☞ There shal be also a general resurrection of the fleshe, namely that all they that are dead shal ryse agayne, some to euerlastyng lyfe, and some to euerlasting dampnacion. John. v. And they that shall lyue and remayne vntyl the cōmyng of oure Lorde Jesu Christe, they shall be chaunged in the twynkelynge of an eye, at the tyme of the last trompet. i. Corhin. xv. For the trompet (sayth Paule) shal blow, and the dead shal ryse vncorruptible, and we shalbe chaunged. For this corruptible body must put on vncorruptibilitie, and thys mortall bodye muste put on immortalitie. i. Corhin. xv.

Joh. 5. 28. 29.

☞ At the laste is there also an euerlastynge lyfe. John. xvii. whyche all they shall receyue that beleue on Jesu Jhrist. John. vi. and stedfastlye abyde in good workes sekynge prayse honour, and immortalitie. Roma. ii. 7.

Joh. 6. 46. 47.

☞ Thys is the summe of oure beliefe, yea and a ryght christen beliefe, thorowe the which fayth all ryghtuouse lyue. Abac. ii. And wyth out the whych beliefe no man may please god. ~~Heb. xv.~~ Therfore must the euerlastynge God be blessed, that out of his immeasurable mercy and grace, hath gyuen vs thys fayth thorowe Jesu Christe. Ephe. ii. And this is the some of our fayth wyth the shortest.

Cor. 1. 17. & al. 3. 11.
Heb. 10. 38.
Heb. 11. 6

Bap-

¶ The sacrament of Baptysme.

B Aptysme is a sacramenttall token, the 1
whiche is geuen vs of Christe. Math.
xxviiii. And is at the fyrste an entrynge into
the christen congregacyon (as Paule sayth) we
are baptysed in one spirite to be one bodye. i.
Corhi. xii. 13.

☞ Secondarily, it is a fountayne of regene- 2
racion, as Paul witnesseth, saying that Christ
hath saued vs by the fountayne of the newe
byrthe, and renewynge of the holy gooste. Tit.
iii. Not that the water doth saue vs, for no- 1. Pet. 3. 21.
thynge can saue vs, but ouely god, Esay. xliii. 11. 1. Cor. 8. 4.
But after that our Lorde Jesu christ hath spo
ken: that he that beleueth and is baptised shal
be saued. Mar. xvi. 16. And Goddes worde is ve-
ritie. Johan. xvii. 17. And his promyses maye not
fayle. Psal. cxlvii. Therefore muste baptisme
neades bringe saluacion vnto them that in be-
liefe are baptised, not for the workes sake, but
for goddes worde and promises Deu. viii. 3.

☞ Thyrdely baptysme is a couenaunt of a 3
good conscience to god. i. Pet. iii. 21. namelye that
he that in beliefe is baptised, bindeth him selfe
or maketh a couenauut with god: that from
thens forth he wyll lyue after hys wyll. And
of this couenauntes behalfe, whiche muste be
done out of a cleane faythfull herte, hath the
baptysme powre, and not for the waters sake,
wherwith the fylthynesse of the fleshe myghte
be washed awaye. But wythout it be that the
hertes of them that are baptysed, be cleansed.
Act. xv. Thorowe Goddes worde. John. xv. the
water can not cleanse them. Wherwith it is
also proued, that baptisme without fayth may
in no wyse be broked.

☞ Forthly baptisme sygnifieth an offeryng 4
of

of the flesshe, and a resurrectyon into a newe lyfe, as we haue vnto the Romaines. know ye not (sayeth Paule) that al we whiche are baptysed, in the name of Jesu Christe, are baptysed, to dye wyth hym. Therfore are we buryed wyth hym by baptysme for to dye, that lyke wyse as Christ was raysed vp from death, by the glory of the father, euē so we should walke in a newe lyfe. &c. Rom. vi. This is now shortly expressed what baptysme is, and what it signifyeth. Nowe muste we also knowe, that seynge no good worke wythout fayth maye be done. Rom. xiiii. So muste he that shal be baptysed beleue, or els he can not ryghtly be baptised, as we maye clearelye vnderstande in the wordes of Christ Jesu, wherwyth he hath instituted this baptysme, and commaunded his apostles, sayinge: Go and preache the gospell to al creatures, he that beleueth and is baptysed, shalbe saued. Mar. xvi. Here wyll no sophisticall reasonynges and dreames be alowed, for the Lorde wyll destroye the wysedome of the wyse, and wyll take awaye the vnderstanding of the prudent, and wyl make the wisedome of thys worlde folishnesse. i. Cor. i. and. iii. But the worde of God shal abyde for euer. i. Pet. i. And Christe sayeth: that heauen and earth shal perisshe, but my wordes shal abide. Mat. xxiiii. Therfore muste also the wordes of Christe (he that beleueth and is baptysed &c.) not be altered or chaunged. And seynge that Christe hath instituted or ordeyned fayth afore baptisme, so muste he that shal be baptised beleue, or els the wordes of Christ suffereth force, and are wholye and falsely altered and chaunged, as we now a dayes alas may se, and it is a miserable

Mar. 16. 15. 16

Mar. 13. 31

thynge

thynge, that thys baptysme is so euyll vnder-
stande, and so shamefully broken. And seynge
that the scripture doth so clearely therof wyt-
nesse. Though that all the wytnesses of scrip-
ture perteynyng to thys matter, be not here al-
ledged for the shortnesse sake, yet do we take
out one of them, namely the example of the A-
postle Philip, which when he shewed Goddes Act. 8. 35-38.
worde vnto the gelded man, whyche was the
chamberlayne to Candas, Quene of the Mo-
ryans, and he him selfe desyred to be baptised,
but the trewe minister of god Philip, wouldē
not baptyse hym, excepte he dyd not onely be-
leue, but also openly cōfessed it. Act. viii. This
example is well worthye to be marked, for at
the fyrste we maye se here the greate diligence
and howe desyrous the chamberlayne was of
baptysme, whyche is a learnyng vnto al them
that loue theyr saluacion, that they shal desyre
thys worke hertelye, and not deferre it, but as
sone as they by hearyng of the worde of God.
Roma. x. wyth the operacion of the holy goost
i. Cor. xii. hath receyued fayth. And yf there be
any mā that wyl not be satisfied with this ex-
ample of Philip, let hym perceyue also howe
Ananias dyd compel Paule, saying vnto him: Act. 9. 17. 18.
why tarryest thou? aryse and be baptysed, and
washe awaye thy synnes. Actu. xvii. Here we
se that Baptysme, after the fayth is receyued,
maye not be deferred. Therfore hath the cham
berlayne with greate diligence desyred baptis-
me after that he dyd beleue, saying vnto Phi-
lip: Beholde here is water, what shoulde lette
me to be baptysed? Actuum. viii. Furthermore
seynge the trewe minister of God Philippe,
wouldē not baptyse hym, excepte he confes-
sed

sed his fayth: doubtlesse he hath therwyth teached vs, that all they that wyll be baptysed, muste confesse theyr belieke, as ye se the chamberlayne dyd.

But for as muche as all the former scriptures are spoken of them onelye that bee of yeres of discretion before they receyue the fayeth of Christ: It is no altering of the institution and worde of Christe, to baptyse the innocentes and vnbeleuynge infauntes, whyche haue not as yet receyued the vse of reason, wherby they myght decerne fayth to beleue and profesle the name of Christe. For as in the circumcition of the olde lawe the fayth of the parentes sufficed to make the chylde one of the chosen peo-
Rō.2.28.29 ple of God, notwythstandyng that the circumcicion of the flesh is not circūcicion (as Paule wrytteth to the Romaynes) but the circumcision of the herte, euen so in the baptisme of our infantes, notwythstandynge that the washing
Tit.3.f. 1.pet.3.21. of the body in water is not baptysme, but the
1.Joh.1.7. washynge of the soule in the blonde of Christe by fayth: yet shall the fayth of the parentes be accepted of God and theyr chyldren made membres of the churche of Christe therby. Yf anye require wytnesses of the scripture for thys asserion: lette hym reade and consyder well the storye of Samson, and Samuell, wyth other lyke storyes of the olde testament, wherin may easilie he perceyued how god dyd then accepte the chyldren for the parentes fayth. Let him cōsyder also the stories of the gospel, wherin appeareth how Christ wouldе not haue the chyl-
Mar.10.13.14 drē kepte frō him when theyr parētes brought
Luk.18.15.16.17 them to hym that he myght laye his handes v-
Mat.19.13. pon them, and how certeyne chyldren were cu-
.15.
red

red of diseases euen for the sayeth that was
founde in theyr parentes. And laste of all it is
euident both in the Actes, and Epistles of the
Apostles, that when certeyne men receyued the
gospell, both they and theyr whole housholdes Act.16.15.33.
were baptysed. Where it is not to be thought
that the infantes were reiected, bycause they
could not vnderstande the Apostles preaching.
For sayncte Paule wrytynge to the Corhin-
thians as concernynge the chyldren begotten
betwene an heathen man and a saythfull wo-
man, or betwene an heathen woman & a sayth-
full man: sayeth that the chyldren are cleane by 1.Cor.7.14.
the reasone that one of his parentes is sayth-
full. And what other thynge shoulde he meane
therby but that God accepteth those chyldren
for members of his churche, whom the sayth-
full parentes do wyllyngly bryng to the foun
tayncok regeneratiō, there to receyue the signe
of the euerlastynge couenaunte betwene God
and vs. And yf any man wyl wyllingly with-
stande Christe and his Apostles, and do other
wyse then Christe hath commaunded, and his
Apostles taughte and dyd, he is blynded,
but his blyndnesse shall waxe mani-
fest well ynough. Lykewyse as
the Egyptians sorcerars, the
whiche wythstode Moy-
ses and Aaron, but at
the laste were ma-
nifestlye seen
and kno-
wen.
ii.Timo.iii. Thys is wyth the
shortest the sayth of
our baptisme.

¶ Of the supper of the lorde.

The supper of the lorde, is a memoriall tokē of the suffering and death of Jesu Christe and is instituted of Chryste for this cause, that the faythfull congregacyon of Jesu Chryst, shōlde come togyther, for to shewe the death of Jesu Chryst, and his benefytes, laudynge and thankynge hym, magnyfyenge
1. Cor. 11. 24. 25. 26 his holy name, and then also eate of this bread and dryncke of thys wyne, to a remembraunce that Chryste hath gyuen his body and shed his
Mat. 26. 26. 27. bloude for vs. Math xxvi. And because that it
28. is a comyn vse that a token of remembraunce hath the name of the thynge that is remenbred
26–28. by it. Therfore hath Chryst called the breade his bodye, and the wyne his bloude: not that his substaunce is in the breade and wyne, but that we shōlde remember hym therby. Lyke-
Luk. 22. 11. 15. wyse as the easter lābe was called the passyng
Exo. 12. 27. by, and yet was it not in it selfe the very passyng by, but a token or remembraunce of the passyng by. Seynge now that the easter lambe hath the name of the thing that the Israelites remembred by it, and wherby they myght euer lastyngly kepe in remembraunce the benefytes of god, right conuenient is it that Christe hath
Luk. 22. 19. 20. called the breade his body, and the wyne hys bloud bicause that we shoulde remēber therby his death and passion, yea the only sacrifice of his body, whiche he hath sufferyd to be broken and his bloud to be shed for vs. Neuerthelesse how be it that the materyall body of Chryste is not in the bread, nor his bloude in the wyne, yet neuerthelesse is the supper of the Lorde a parttakynge (but spyrytually) of the body and
1. Cor. 10. 16. bloud of Chryste, as Paule sayth: Is not the cuppe of thankes geuyng wherwith we gyne thankes,

thākes, a parte taking of the bloud of Christ? And the bread that we breake, is it not the par takyng of the body of Chryste? These wordes of Paule do witnesse clerely that the faythful eate the body of Christ spiritually, vnder the breade and wyne yea lykewyse as a bryde receyueth her housbande with a rynge, euen so receyue the faithfull Christe to be theyr owne and euerlastynge saluacyon. But that some men wyll haue that the bodyly presence shōlde be in the breade, is a great mysse vnderstandynge of the godly worde: yea it is an antechrystes doctryne, which is contrary bothe to our fayth and to al holy scrypture. For we be leue and holy scrypture beareth wytnes, that Chryste after his resurrection is ascended vp into heauen, and sytteth vpon the ryght hand of his almighty father. Rom. viii. And bideth ther as concernynge hys bodyly presence, but spiritually he hath promised to abide with vs to the ende of the worlde in hys worde Mat. xxviii. And seynge that now Chryste as concernyng his bodely presence abydeth at the ryght hand of his father Hebre. so may not the body of Chryste be in the breade. And agayne it is agaynst all truth that Chryste at one tyme hath ben in many or diuers places, as touching his body. Forthermore we do dayly se what dredful ydolatrye is sprong out of the carnall vnderstandynge of these wordes of Chryste: This is my body, and yet dayly spryngeth, to the great and abominable slaunder of the honoure of god so that men worshype a piece of breade for theyr god, yea and holde that to be theyr maker. And the papystes locke hym in golde and syluer, not remēbrynge what Paule

Heb 7.25 ca 13.

and Stephen wytnesse sayenge: The moost hyghest wyll not dwell in temples made wyth mannes handes. Actes. vii. and. xvii. O blynde Esa. 66. 1. men that are so bewytched of the whore, that ye can not nor wyll not beleue the manifeste truth, O blyndnesse and great presumptuousnesse of the papistes, that wyll take vpon them to fetche Jesu Christe out of heauen, into a piece of breade, whyche is consumable, as we clearelye se by experience, and that it shoulde be worshypped for God, whyche is euerlastynge and vnchaungeable. Nowe what remedye for we can not helpe it, therfore muste we do as the Lorde Jesu Christe spake vnto hys apostles of the pharisees, sayinge: Let them go for they are blynde, and leaders of the blinde, whe one blynde leadeth an other, so fall they both Luk. 6. 39. into the dytche. Mat. xv. But the Lorde muste be thãked that out of his vnmeasurable grace hath opened our eyes, that we can see knowe, wherfore we shal take the bread and the wyne in the supper, namely for a memoriall and token of the sufferyng and death of Jesu Christ yea for the body and bloud of Christe: but that for the by names sake, and not of the material thynges behalfe, as is aboue rehearsed of the Easter Lambe. Luk. 22. 1. 15.

☞ Forthermore the supper of the Lorde is also a toynynge togyther of the christen cõgregacion in loue. And also the congregacion that wyll holde thys supper, muste be well appoynted and toyned togyther in brotherly loue, yea they must stande in one spirite and soule. Philip. 1. hauing a burning loue. For Paule sayth: 1 Cor. 10. 17. we many are one breade and one bodye, in as muche as we are partakers of one bread. Lyke

wyse

wise as ỹ mẽbres of one body are not in strife one agaynste an other: but in a charitable vnitie seruynge one an other. 1. Corint. xii. So maye there no stryfe nor debate be founde in the congregacion of God. 1. Corinth. i. so that any man shoulde onely care and take thought for hym selfe, and not care nor loke vpon his brothers lacke, but the one muste helpe and care for the other in al thynges necessary, where he can or maye. Gal. vi. And no man must seke that, that is his, but euery one the others wealth. Philip. ii. And lykewise as of the graynes of corne can not be baken breade, but through fyre: euē so can not the congregacion be a right spirituall loke (whereof Paule speaketh) but through burnyng loue ỹ charitie. And so ought ỹ christē congregacion to be one loke. 1. Cor. x. For lykewyse as many graynes are sowen to the entēt that breade shoulde be baked of it. So soweth the greate father of houlholde his precious wheate into the acre or grounde of this world, to the entent that they all shoulde become one loke, and breake the supper of the Lorde rightly after the wordes of Paule: we many are all one breade and one body, in as much as we are paste takers of one breade. 1. Cor. x. And where so euer the congregacion is not so apoynted and the breade broken in thys maner, there is the bread eaten, and the wyne drōken to a iudgement, from the whiche God the merciful father wyll defende and kepe all diligent louers of the euerlastyng trueth thorowe his vnexpressable goodnesse and mercye.

Amen.

Of the very christian kyngdome.

WE beleue also that god the heauenly father, hath gyuen to his onely begotten sone Jesu Christe, al powre in heauen and erth Math. xxviii. Yea as Paule sayth: He hath set hym on his ryght hande in heauenly thynges aboue all powre, rule, myght and dompnyon, and aboue al that maye be named not onely in this worlde, but also in the worlde to come. Ephe. i. Aboue all this hath the heauenly father especyally instituted and ordened Jesu Christ his onely begotten sonne, to be a kyng ouer the mount of Syon that is to say, ouer the sayth full congregacyon. Psalm. ii. Whiche sayth full congregacion is the kyngdome of Christ. Col. i. And the domynyon of thys kyngdome standeth not in a carnall dominion or powre: But lykewise as the lorde is a spirite. ii. Corinthians. iii. euen so is hys kyngdome spirituall inwardly within vs. Luke. xvii. and not of this worlde. John. xviii. wherefore the prophete zacharie promysed vs a kynge thorough the holy ghoste, the which shold not come with vysiable dominion, nor great worldly tryumphe, but with an humble and a meke spyrite, and shoulde not rule as a worldly kynge ouer the carnal Syon or Israel, but shoulde raynge a spirytuall kynge, and rule the spirituall Israelytes with the scepter of his godly worde. And these are the wordes of the prophet. Reioyse thou greatly O doughter Syon, be glad O doughter Jerusalem, beholde thy kynge cometh vnto the lowly and symple is he, he rideth vpon an Asse and vpon the foole of an Asse, euen thy rightwyse and sauyour, and he hym selfe is poore Zach. ix. Zach. 9. These wordes of the prophete wytnesse

clearely that Christes kyngdome is spiritual, and standeth not in any outward dominion. John .xviii. And lykewyse all these prophetes do witnesse in these chapyters folowing. Esa. iiii.ix. Jerem. xxiii.xxxii. Esechi.xxxiiii.xxxvii. Mych.iiii. Therfore do we holde the doctryne of the carnal kingdome of Christ to be a dredfull errowr, and a great heresye, yea we holde it to be an heresye, of the Chileastes, the which now agayne is raysed amongest thē of Mynster, & hath breyded her out in other places, to the great slaunder and hinderaunce of the true gospel of god. Forthermore yf any man take vpon him and presume to be the promysed Dauyd or a kynge of Syon as John Layden at Mynster hath done, hym do we holde for an antechriste aboue all antichristes, yea boue the Romysh Antechryste. How dredful so euer he hath slaundered god, and exalted hym selfe against the almighty god, and yet it is not com to suche an abhominacion, as to put hym selfe a kynge of Sion, or to take vpon hym to be a promysed dauyd: But in these dayes ryse so many abhominable and presumptuous spirite fulfylled with all maner of wyckednes, and sathans pride, that take vpon them to robbe Jesu Christe of his kingli scepter, and to take it vnto them selfes: wo be vnto all suche dredful slaunderers of the godly maiesty or powre. wo be also vnto the seduceres which go about with witchecrafte wherwith they haue begyled many men. Wooe be also vnto all them whyche do not seperate them selues scrō those antechrystes and seducers, but yet do seke help or comforte of them, yea that leaue the verye Moysen Jesu Christ and desire other goddes Luh.19.27.

to go afore them, vpon the shal fal that which is spoken of by the prophete Jeremye: Lorde they that do forsake the shalbe destroyed, and they that turne from the shall be ashamed, and theyr names shall be wrytten in the earthe, for they haue leaft the, the lyuynge fountayne of water. Beholde therfore wyll we by the grace of God, abyde by oure spirituall Kynge Jesu Christe, and pray hym that his kyngdome may encreale in vs, yea that he wyll defende vs from all euyll and reserue vs to his euerlastyng heauenly kyngdome, to his glory and honoure for euer. Amen.

Jere. 2. 13.

¶ The weapons wherwyth a very christian ought to fyght.

SEynge that the whole Gospell of oure Sauiour wytnesseth that the christian must suffer, & in no wyse may reuenge the full. Do that we thynke by the helpe of god, not to turne from the wholsome doctrine of our Lorde Jesu Christ. For it is right conuenient that a seruaunt wyth his lordes cõmaundement, and a disciple wyth his maysters doctrine to be cõtented. What? And here now may no sophistical cauillacions nor fonde ymaginacions be alowed, as though the wordes of Jesu Christe shoulde nowe be at an ende. And seynge that Christ sayth vnto his apostles: what I say vnto you, that do I saye vnto al, watche ye, heauen and earth shal perisshe, but my wordes shal neuer perysshe. Therfore do we holde them for dreadful seducers and abominable heretykes, that wyll presume to saye, that the doctrine of

mar. 13. 31. mat. 24. 35. & 5. 18.

mar. 13. 31. mat. 24. 35. & 5. 18.

Jesu

Jesu Christ (as cõcernyng suffering) should be at an ende, & that the christen shoulde no more nede to suffer, but that they shoulde cast away the weapons wher wt the apostles haue fought as theyr epistles rehearse, & put vpon them the harneys of Dauid, yea that they shoulde destroy the whole worlde wt the material sworde and also take the worlde vnto them selues. O what a blinde dreame is this, which is spronge out of Sathã, & is cõtrary to the whole gospel of our lorde Jesu Christ. O what an iniquitie is this of thẽ, that wyl with the chyldrẽ of Israel leaue the lorde the foũtayne of lyuing waters, & dygge them selues pyttes the whyche do seme fayre, but they cã giue no water. O what a blindnes, yea what a folyshnes is it of them, that for the sayinges of the prophetes, whyche they vnderstande not, wyll refuse & leaue the moste highest prophet, the onely begottẽ sonne of god & the euerlastynge veritie Jesu Christe and do not dreade to exalte the olde testamente aboue the new, & to set Moyses aboue Christe. O god shal now the new testament auoyded for the olde, & shal the precioust bloud of the innocent lambe Jesu Christ be coũted lesse then the bloud of calues? O lorde how are these mẽ so blynded that they with the styffenecked Israelites do abhorre the lyuing breade of heauen, and do desyre the flesh of Egypt, that is to say they do refuse Jesu Christe the very breade of heauen, & do hũger after mennes doctrine and inuẽted dremes, & after disceyuable prophetes? But we wyl by the grace of god abyde by our lorde & maister Jesu Christ, & holde it vndeniable, that no vncleane doctrine whiche myghte be agaynst the gospel of our lorde Jesu Christ

2. Cor. 10. 4
Eph. 6. 11–17
1. Sa. 17. 38–40
Iere. 2. 13.
Exo. 16. 3

maye be broughte in or suffered, but he alone
muste be alowed, for he is lorde maisters Sa-
Esa.43.11. uiour, & besydes him is none other. In summa
we know of none other veritie, nor of none o-
ther waye, of none other lyke, but onely of Je-
su Christe. John.xiiii. For thys cause yt there
come any prophecies or visions that wil draw
vs from this hollome doctrine of Jesu Christ
they muste be accursed. Furthermore how and
wyth what weapons that the christian shall
fyghte, doth Paule clearelye teache vs to the
Eph.6.14 Ephesians in the fyrste Chapter wyth these
wordes: Stande therfore and your loynes gyr
ded about wyth the truth, hauyng on, the brest
v.x.15 plate of rightuousenes, and shodde vpon your
fete wyth the gospell of peace, that you maye
x16 be prepared, aboue all thynges take holde of
the sheilde of fayth, wher wyth ye may quentch
x.17. the fyry dartes of the wycked, & take the helme
of saluacion, and the sworde of he spiritey-ch
1.Joh.5.4.5. whyche is the worde of God. And John sayth
Al that is borne of god ouercometh the world.
And thys is the victorye that ouercometh the
x.v.5 worlde, euen our fayth. Who is it that ouer-
cometh the worlde, but he that beleueth that
Jesus is the sonne of God. Out of these wor-
des of John maye all ryght christians wel vn-
derstande that the victorye standeth in an vp-
ryghte fayeth, and not in anye carnall and
outwarde weapon. And we do holde it wyth
2.Joh.v.10 the Apostle John, and are also content wyth
Paule, so that we wyl holde wyth them,
all straunge doctrine whyche myght
be contrary to the Gospell of
Jesu Christe, for vtter-
ly accursed. Gala.i.8.9

¶ Of Matrymonye.

O Fmatrymonye we do hold now in the newe testament not after the wyl of Moyses nor after the enlampel of the patriarches, but as god instytuted it in paradyse, and as it was restituted agayne of Chryste, and brought agayn to the fyrst institucion, namely that Matrimony is a ioynynge togyther of .ij. persons, that is to say a man and a woman, after the wordes of the lord: ¶ They two shall be one flesche. Genes .ij. And for this cause hath Paule commaunded the bysshopes & deacons, euery one of thē to be a housband of one wyfe. Out of the whiche texte muste nedes folowe, that no chrysten man may haue more then one wife, or els had Paule robbed the bysshoppes and deacons of theyr comon chrysttian lybertye, yea he had tangled them in a snare, which is vnpossyble. i. Cor. vi. so is it not to be foūde in any apostels wrytynge, that any Chrysten man in or after the apostels tymes hath bene Polygamus (that is to saye) hath had manye wyues. What þ the apostles haue not taught nor vsed, in theyr congregacyon, that shal not we teache nor vse as an necessarye thinge to mans saluacyon. For els muste it folowe that the apostels had not knowen nor taught all the trueth, which is against the wordes and promise of Jesu Christ, which promised to his apostels sayeng: when the comforter the holy ghoste shal come he shall teache you all the trueth. Jhon. xvi. And Paul toke god to witnesse þ present day that he was pure from the bloud of al mē for he had kept nothing backe but had shewed them all the counsell of god, Actī. xx. Nowe is it well knowen that Paule taughte not that a Chrysten man shoulde haue many wyues, and ther-

Mat. 19. 6.

1. Tim. 3. 2. Tit. 1. 6.

1. Cor. 6. 12. & 10. 23. & 9. 5.

Joh. 14. 17. 26. & 16. 13.

Act. 20. 20. 27.

therfore it is not the counsell or wyll of God: but muche more is the counsel and wyl of god, that a christian shall haue but one wyfe. Seynge that all the newe Testament alway speaketh of one man and one wyfe, as appeareth by these chapiters Mathewe. xix. Marke. x. i. Timothe. iii. Titu. i. Corinth. vii. Ephe. v. And therfore can not we approue the Jewes Poligamians the whyche some haue begonne. But we holde vs after the ensample of Adam and Eue, and also in thys matter it is restituted agayne by Christe. Mathew. xix. Marke. x. we are also wel cõtented with Paule, whiche 1. Cor. 7. doth saye that for auoydyng fornicacion euerye man shall haue his owne wyfe, and euerye woman her owne husbande Also that Matrimony is a ioynynge togyther of man and woman, after the worde of the Lorde: These two 1. Cor. 6. 16. shall be one flesh. Genesis. ii. Mathewe. xix. Marke. x. Ephesians. v.

☞ Thys is the confession of oure fayth, in the which we hope that nothyng shal be founde but the pure trueth of the Gospell, yf so be that it be not iudged after mannes good thynkynge, but onelye after the rule of thy Godlye worde. And notwythstandynge bycause that we wyll gyue no place vnto the sclaunderers, that of a presumptuouse hygh mynded spirite myghte sclaunder or rayle vpon vs, we are alwayes readye, and offer our selues, that yf any christen man beyng learned in the scripture, can reproue vs wyth Goddes worde in anye thynge that shoulde fayle vs of the trueth, to hym we shall and wyll alwayes gladly as disciples vnto theyr maister gyue place, and gladly wyth all joyfulnesse of the spirite, receyue al

chri-

chriſten doctrine of hym. Seynge that Peter
a prince of the Apoſtles muſte ſuffer that he
was rebuked of Paule, reaſone it is that we Gal.2.ii.
ſhoulde ſuffer to be rebuked, yf we throughe
mannes ignoraunce were fallen in errour, we
that are poore ſeruauntes of the Lorde & ſkant-
ly haue receyued one pounde, where as Peter
had receyued fyue, the whyche our vnderſtan-
dyng is no more to be lykened to the high apo-
ſtles wiſdome, then a gnat by a camell. And we
know alſo that Solomon ſayth: Be not wyſe pro.3.7.
in thyne owne conceyte. And agayne: He that
refuſeth to be reformed, deſpiſeth his owne
ſoule, but he that ſubmitteth hym ſelfe to cor-
rection is wyſe. And for thys cauſe wyl we al-
wayes be diligent to heare, and with all mek-
nes ſubmitte our ſelues vnto him, that coulde
teach vs any doctrine, more agreable to the ho-
ly ſcripture: But yf any man wyll condempne
our fayth without the iudgement of ſcripture
& iudge it after the prouerbe: as the blinde iug-
geth the colour, that muſte & wyl we ſuffer for
gods ſake. Alſo yf any mā wil be our Pharao Exo.1.all.
and treade vs downe becauſe þ we be Iſrae-
lites or fayne would be, in this wyl we alſo cō
fort vs wt the holy ſcripture, hoping þ our hea
uēly father ſhall haue mercy ouer vs, through
Ieſu Chriſt, & ſtrēgth vs ſo wt his holy goſte,
þ we ſhal not care for the dreadful ſclaūder o-
uer our fayth. And we perceyuing þ blyndnes
of the comō people, & the great tyrānye of certē
princes, ſo þ the comō people are ſo blinded in
their memory, þ they cā not iudge the light frō
darkenes nor the right frō vnrightuouſnes or
lyes frō the truth, yea they crie ouer Ieſu that
he ſhalbe crucified, and Barabas ſhalbe let go.
And

And also dyuers prynces are so full of tyranny that they do persecute the chrysten, and wythout any mercy put them to the moste greuous and cruell death, not remembryng that the innocent bloude of the ryghtuouse Abell cryeth
Gen.4.10.mat.23. for vengeaunce, agaynste the murderer Cain.
Heb.12.24. vnto God in heauen. Neuertheless the scripture must be fulfilled, namely that all they that
2.Tim.3.12. wyll lyue godly in Chryste Jesu, muste suffer
Joh.16.18.20. persecucyon. And chryst sayth to his apostels: Haue they persecuted me, they shall also persecute you. And therfore saith John in his epis-
1.Joh.3.1. tle: Behold what loue the father hath shewed on vs, that we should be called his chylderne: Therfore the worlde doth not knowe you, because it knoweth not hym. With those and more other scriptures, maye wee comforte our selues, and especyallye wyth the wordes of
mat.5.10.11. Chryste, sayeng: Blessed are they that suffer persecucyon for ryghtuousnes sake, for theyrs
.12. is the kyngdom of heauen. Blessed are ye whē men reuyle you and persecute you, and falsely say all maner euill sayenges agaynste you, for my names sake. Reioyse and be glad, for great is your rewarde in heauen. And we praye god our heauenlye father, thorow oure lorde Jesu Chryste, the which out of his vnmeasurable mercye and grace, hathe gyuen vs a cleare vpeyght fayth, that he kepe and reserue vs forth in thys perylous tyme, frome all false doctrynes of the mynisters of the hellish Sathan And that we thorowe the Aungells coloure, which they often tymes haue vpon them, may not be peruerted to leaue the trueth of god And forthermore do wee praye vnto the lorde. that he wyll so strength and forteffye vs wyth

hys

Of holy Matrimony.

his holy gooste, that we do not ware wery ofn: sufferynge persecution for the ryghtuousnesset sake: but that we maye be able to stande in all dreadfull sclaunder, and tyrannous persecuci- ons of the wycked Antechristes spirites, yea and that we rather, yf it be neade suffer thys bodely death, byding in our fayth, then we shoulde forsake it, and dye eter- nally. Frō the which eternal death the Lorde God preserue al them that loue and seke hym wyth all theyr hert through Jesu Christe our Saui- our. To whom be laude, prayse, honour, ma- iestie, and domi- nion, for euer. Amen.

Mat. 5. 10.

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To the reader.

NOthing cā be so plain, so manifest or opē: but the cauillour (who seketh nothing els but doubtes) wil finde aboūdaunce of mattier therin, to make the same, at the fyrste syght to appeare harde, obscure and darke. In like maner, be the lyueynge of the faythfull beleauers in Christe neuer so Godly and agreable to the truth, be it neuer so quiet, peaceable and ciuile: yet wyl the aduersaries fynde mattier ynough to deface it so, that the simple people shal iudge none other but that they be heretykes, & theyr lyues, abhominable, theyr sayinges & doynges sediciouse, disquiet and sclaunderouse. What man can deuyse to wryte more Godlye then Paule dyd to the Romaynes? And yet were there some that sayed he woulde haue men to synne, to the intente that the mercye of God myght be the more aboundaunt in the forgiueynge of the same. Roma. iii. Who coulde leade so godly a lyfe, in suche austeritie, and hardenesse as John the Baptiste dyd? And dyd not the Jewse saye that he had a dyuell in hym? To be briefe, who coulde frequent the company of synners and misleueynge people, wyth so perfyte example of lyueynge, haueynge so great force to drawe them from theyr wickednesse to folowe his example, as Christe dyd? And dyd not the Pharisies reporte hym to be a frende and maynteyner of euyll lyuers and open sinners? Math. xi. The same schole maister that instructed these false detractours: hath also, and doeth daylye, instructe oure papistes, in the same his documentes, and playne lections. The deuyll I saye, leaueth not hys olde practyse, but kepeth his dearelye beloued in vre wythal. Yf any man preache or wryte of the

Ro. 3. 7. 8. & 5. 20 & 6. 1.

Mat. 33. 4 & n. 18.

Joh. 7. 12. 18

the iustificacion by fayeth, and doe therin declare the vnworthinesse of vs and our workes whyche can deserue nothinge towarde our iustification: incõtinent they crye out vpon hym heretyke, he sayeth men shal be saued thoughe they lyue neuer so vngodlye. Yf he speake any thynge concernynge the abuse of the ceremonies and sacramentes: what exclamacions do they make? howe do they reporte hym to be a sacramentarye? Yf he speake anye thynge of Baptisme: declaryng that neyther the holynes of the water, neyther of the oyle, can gyue the grace therin promised, and that the washynge in the founte auayleth not them that obserue not the profession they make there: howe detestable an anabaptiste shall he be compted? Of the supper of the Lorde, who can wryte or speake any thynge concernyng the abuse therof, but he is charged wyth the vtter denyall of the same? That thou therfore (christen reader) mayst so wythdrawe thy credyt frõ these falle reporters, that thou wylte but once thynke it possible that they maye belye these men, whom they cal men of the newe learnyng: I haue set forth thys lyttle boke wherein thou mayste se what fayth they haue, that beare thys cuyl report. And that thou mayste thereby be prouoked fyrste to trye the spirites whether they be of God or not, and after to credyt them euen as thou shalte fynde them worthye. The prouerbe teacheth the, that it is not all golde that glyttereth and we haue learned by experience, that it is not all Gospell that the prieste preacheth. Trye the golde therfore by the touche stone, & the priestes preachinge by the worde of God. Proue the spirites, and knowe for certen 1 Ioh. 4.

tentie

To the reader.

tentle that, that spirite is not of God: whyche
1 Iohn 4 denieth that Christe is come in the flesche. And
2 Ioh. 22 what other thynge is that, then to denye that
hys comynge in the flesche is the sufficient and
onelye satisfaction for oure synnes? Who so
euer he be therfore, that denieth vs to be freelye
redeamed by Christe wythout any part of our
desertes: the same denyeth Christe to be come
in the flesche. If thou proue them therfore, once
to haue denyed on thys wyse that Christ came
in the flesh: I beseech ỹ, euen for Christes sake:
to trye theyr reportes by the scripture or thou
credyt them. And thē as thou fyndest them
so take them. The Lorde open the eyes
of thyne herte that thou mayst se
the hydde and secretes ab-
hominacions.
Amen.

☞ Praye Christian reader that the worde
of the Lord may haue free passage,
and that we may lyue a God
ly lyfe there after, that it
may be acceptable in
hys syght.

FINIS.